2:Illiff Y-5 (ca. 1901) 1954 NT14 Plateau Yumans NT14
Havasupai

from the bed of hot coals. Broken pieces of stone always had to be picked from the food. So these cumbersome vessels were discarded as soon as other containers were available. But the horn spoon, shaped from the horn of mountain sheep, was still in use. Making it was a tedious and lengthy process. The horn was soaked in water, then buried in moist sand until somewhat softened. The next steps —heating, oiling and fashioning the horn into a spoon or ladle— required the skill of long practice. Tin cups, obtained at the trader's store in Seligman, were gradually supplanting the horn spoon, and another skill would soon be forgotten.

In a report on conditions in the canyon for the year 1898, the acreage in cultivation and under fence was estimated at three hundred twenty-five. One thousand bushels of corn and fifty bushels of wheat were grown that year, in addition to an abundance of vegetables and fruits. And the tribe had a cash income of four thousand dollars. At that time, tribal affairs were managed almost wholly by the chief and head men, although the school had been in operation for three years. From the seeds their gods had given them, the Havasupai had reaped their independence.

They preferred their old system of barter and trade to a cash sale. The Navaho were silversmiths and weavers of warm blankets, while the friendly Hopi and Walapai had ponies or goods to trade. A Havasupai could measure out a small tray of beans and—after endless good-natured bargaining—exchange his beans for a fine Navaho blanket. Two spirals of their dried pumpkin or squash had the same value.

Every man of consequence kept a pony in his dooryard and sprang to its back to ride the short distance to a neighbor's wickiup. So horses were eagerly sought. A Hopi pony cost a large well-tanned buckskin or as much shelled corn as a large burden blanket could hold. A man traded, or made gifts, for the girl he wished to marry, presenting her parents with ponies, blankets or grain to the value of about twenty dollars, if the girl was popular. Ten dollars in trade was a fair price for a lazy girl.

The men, of necessity, had developed skills. The tribe needed to

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

and beaten up and down in a bowl of water until a good lather and suds are produced. Then the operator takes a mouthful of the liquid and squirts it over the skin, which he manipulates and softens, rubs, scrubs, and pulls with his fingers and feet, moistening it again and again as occasion requires. Wild catskins are treated in the same way.

From this excellent buckskin the men make moccasins for themselves and their women. The first time I saw Kohot Navaho he was sitting naked, upon a blanket outside his hawa, his three wives near by, they cutting and preparing peaches for drying, he busily engaged making a pair of moccasins. The sole is of two or three thicknesses of heavy rawhide, to which the uppers of buckskin are deftly sewn, with strings of catgut or deer intestines, the holes being made by a bone awl.

Every summer trading-parties of both Hopis and Navahoes come down to the village, bringing blankets, ponies, pottery, and the like, for exchange. In 1898 there were three separate bands of Navahoes and two of Hopis. Trading is a serious process. Laws of barter or sale are first made, before the traders open their packs, and all the people are expected to abide by these loosely promulgated laws without question. Then the hawa of the Havasupai host is turned into a store. Poles are suspended in every possible direction on which to show off the blankets to best advantage. A crowd of chattering men and women stand outside, or, now and again, come inside, during the whole day, and at night-time the men who have done business come in, squat on the ground, and spend the hours in smoking, tale-telling, and gossip.

There is difficulty in the Havasupai mind at trading

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

for more than one thing at a time. If you wish to buy six articles from the same Indian, you cannot pay a lump sum for the six. Each one must be traded and paid for separately. 437

In most things there is no fixed standard of price. Fictitious values are placed upon articles of no value whatever, but to which the Indian mind has attached singular virtue and importance. On the other hand baskets, which require days to manufacture, taking no account of the time and arduous labor expended in gathering the materials, dyes, etc., for that purpose, are sold at varying prices, but nearly always far too low to begin to compensate them for the efforts expended. 435

Yet they are keen traders in their way. "What can I get out of him?" is the normal attitude of mind, and the price is made to correspond to what the seller imagines is the ability of your pocket.

In dealing with them, I adopted the plan years ago, as a fixed rule, from which I seldom deviate, to state a figure I will give for things offered to me, and that sum, no more, no less, is what I will pay. They soon learn this, and, though at times it seems to be a disadvantage, it gains the confidence of the Indian and he will the more readily trade with me. 437

I once excited the hearty laughter and some scorn of the Havasupais by buying a lot of old baskets, blankets, etc., that they had long deemed of no value. I was seeking their older styles of work and urged them to bring me "any old trash" they had discarded. The usual crowd assembled around my camp, and, as each specimen of dilapidation was half-shamefacedly revealed a shout of laughter arose, directed partially at the would-be seller for her temerity in supposing that such rubbish

3:James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

437 could ever find a purchaser, and partially at myself for being so foolish as to want to carry it away. But I obtained some fine specimens, though much worn, of the workmanship I desired, so could afford to be very complaisant at the derision I aroused.

157 The Havasupai is one of the most jolly, frolicsome, and light-hearted of mortals. With his stomach full he 181 has no cares, and he goes into fun with a zest and energy that are pleasing. He is fond beyond measure of practical jokes, — when he is not the victim, — and cares very little who suffers so long as he can obtain fun. Consequently if one meets with a misfortune, especially a laughable one, he need expect little, if any, sympathy in Havasu Canyon.

They are a singular mixture of frankness and cunning, of honor and deception, of truth and frankness, of reliability and untrustworthiness. They will as deliberately and coolly lie to a white man about anything and everything — if it suits their purpose — as they will [55 tell the truth. Ask a man his name — an insult, by 576] the way — and he will lie to you, even though you are a good friend; as, for instance, when, after being the guest of "Supai Charley" for several days, I quietly and without seeming intent asked him his name, which I knew to be Wa-lu-tha-ma, that I might send him some gifts I had promised. For a few moments he hesitated, and then said "Qu-ar-ri" — a Wallapai name that has no relation to the Havasus whatever. Sinyela was full of deception, and yet, when a friend told him he might catch one of his horses and ride it so far, and we reached that point and I suggested to him that he take the pony forward and leave it at the designated spot on his return, he would not listen to it for a moment.

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

Some of the skins are dressed with the hair on and are used for clothing, as sleeping mats, or are sold to the travellers at the trains or traded at the stores on the railway. But many of the better skins are carefully tanned and dressed and converted into buckskins, as before stated.

This, indeed, is one of their staple articles of trade, good buckskins fetching as high as five dollars and even ten dollars cash. I have several times seen a blanket for which I had offered eight dollars or ten dollars readily exchanged for a simple buckskin, and it is not an unusual occurrence to note a trade where a fair Navaho pony is given for a large and well-dressed skin.

The outside Indians that the Havasupais are familiar with are the friendly Wallapais, whom they call their cousins, the Hopis and the Navahoes. They have often had wars with the hated Mohaves, Apaches, and Paiutis. The Chemhuevis, Pimas, and Maricopas are their distant, little known, but accepted friends. Far-away Zuni is Si-u, and still farther Acoma is Ac-o-ca-va, and though intercourse with the people of these villages is rare, it has always been friendly.

For the grazing and watering of their horses and other stock each head of a family has a certain region allotted to him, over the boundaries of which he may not allow his stock to wander, except when removing them or by special permission. Manakacha, the head Kohot, takes the range formerly owned or controlled by Captain Navaho, the late Kohot, viz., the region of Black Tanks. Rock Jones (the chief medicine-man) has Topocobya Canyon and the plateau above as far as the other side of the Grand Canyon towards the Mystic Spring Trail, where begins the territory of Vesna, Captain Burro, and